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# LIVERPOOL INSTITUTE.

## PROCEEDINGS

AT THE

## PUBLIC MEETING

FOR THE

## PRESENTATION OF PRIZES,

HELD OCTOBER 27, 1862,

THE

RIGHT HON. LORD STANLEY, M.P.,

IN THE CHAIR.

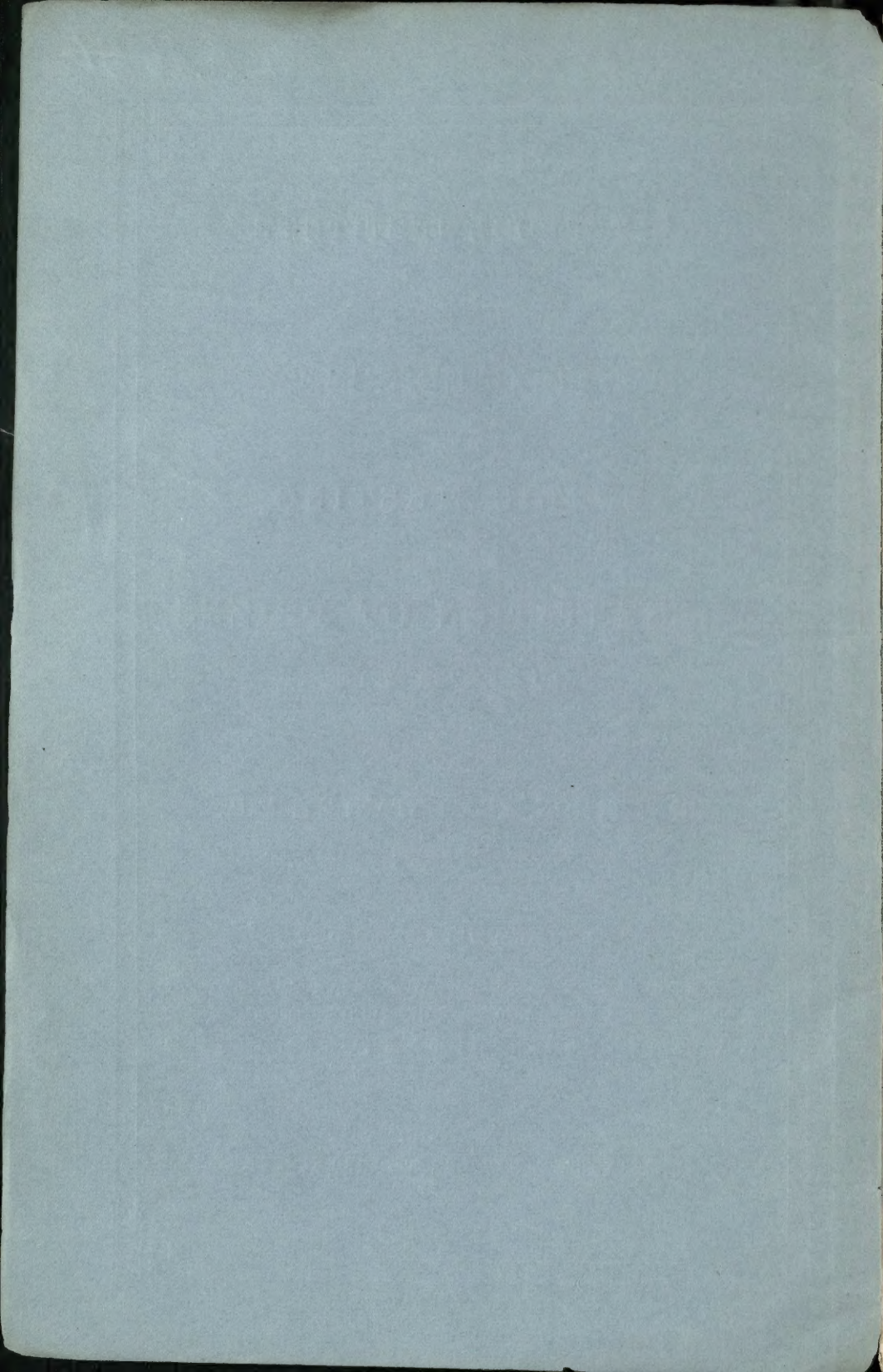
THE MEETING WAS ADDRESSED BY

|   | PAGE   |                                 | PAGE |
|---|--------|---------------------------------|------|
| LORD STANLEY . . . . .                  | 3. 22  | REV. JOSHUA JONES, M.A. . . . . | 16   |
| J. T. DANSON, Esq., PRESIDENT . . . . . | 10. 22 | JOHN FINNIE, Esq. . . . .       | 20   |
| P. G. HEYWORTH, Esq. . . . .            | 16     | H. A. BRIGHT, Esq. . . . .      | 20   |

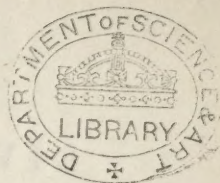
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# LIVERPOOL INSTITUTE,

ESTABLISHED 1825.

The late RIGHT HON. WM. HUSKISSON, M.P., was elected the first President of the Institute, in June, 1825.

## TRUSTEES.

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THE EX-MAYOR (SAMUEL ROBERT GRAVES),\*

|                          |                      |
|--------------------------|----------------------|
| JAMES ATKIN,             | SAMUEL T. HOBSON,    |
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\* The Mayor for the time being, and his last living predecessor in office, are trustees *ex officio*.

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Vice-Presidents—ALFRED HOLT, WILLIAM NICOL.

Treasurer—P. G. HEYWORTH.

|                      | Term of Office<br>expires |                   | Term of Office<br>expires |
|----------------------|---------------------------|-------------------|---------------------------|
| JOHN ABRAHAM,        | Jan., 1863                | RICHARD JOHNSON,  | Jan., 1865                |
| GEORGE ATKIN,        | " 1864                    | GEORGE MASON,     | " 1865                    |
| THOMAS ARMSTRONG,    | " 1865                    | W. I. MASON,      | " 1863                    |
| WILLIAM BATEMAN,     | " 1863                    | W. C. MILLER,     | " 1863                    |
| HENRY BOOTH,         | " 1864                    | JOHN MURPHY,      | " 1865                    |
| SAMUEL BOOTH,        | " 1864                    | JAMES MULLENEUX,  | " 1863                    |
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| SIR WM. BROWN, BART. | " 1863                    | WILLIAM RATHBONE, | " 1865                    |
| JAMES CHESNEY,       | " 1865                    | JOHN ROBINSON,    | " 1863                    |
| J. T. DANSON, F.S.S. | " 1863                    | R. W. RONALD,     | " 1863                    |
| THOMAS DISMORE,      | " 1864                    | C. S. SAMUELL,    | " 1864                    |
| ISAAC HADWEN,        | " 1863                    | E. S. SAMUELL,    | " 1865                    |
| R. C. HALL,          | " 1864                    | HUGH SHIMMIN,     | " 1865                    |
| H. M. HAYLOCK,       | " 1864                    | WM. PENN SMITH,   | " 1864                    |
| J. P. HEYWOOD,       | " 1863                    | S. THORNELY,      | " 1865                    |
| P. G. HEYWORTH,      | " 1864                    | OWEN WILLIAMS,    | " 1863                    |
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Librarian and Cashier—THOMAS R. FOWLER.

ASTRUP CARISS, Secretary.



## ANNUAL PRESENTATION OF PRIZES.

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THE YEARLY MEETING for the PRESENTATION of the PRIZES and HONOURS which had been awarded during the year to Students of the Institute, for success in the Examinations held by the Universities of Oxford and Cambridge, the Department of Science and Art, the Society of Arts, &c., took place in the Lecture Hall of the Institute, on Monday evening, October 27, 1862 ;

The Right Hon. LORD STANLEY, M. P., in the Chair ;

The [Noble Chairman, in opening the proceedings, addressed the Meeting as follows :—

I have come here at the request of many persons connected with this town, and with this Institution, to take part in that which you wisely make a yearly ceremony — the public delivery of prizes to your successful students. It is an honourable duty, and has in former years been discharged by men whom it is an honour to follow. Lord Brougham inaugurated this building in which we meet ; Mr. Huskisson, the father of the modern commercial system, was the first President of this Institute ; and if I were to go over the list of those who have acted as chairmen, or otherwise taken part in these anniversaries, I should mention names which are connected with the history, not only of this locality, but of this country — Lord Russell took part in one of your latest meetings ; I see on the lists either of your members, or supporters on that occasion, not a few familiar parliamentary names — Lord Carlisle, Lord

Harrowby, Sir J. Pakington, and Mr. Cardwell; and it is needless to say that here, as wherever any good work is to be done, any public object to be accomplished, by liberal assistance, unobtrusively given, I find the name of your honoured and venerable fellow-townsmen, Mr. Brown.

Before proceeding to our more immediate duty, it will probably be expected that I should say a word or two as to the position in which this Institution stands. It may be a very material and prosaic test, but when I want to judge how a society is getting on, the first thing I look to is the balance-sheet. Not that the actual magnitude of the income is in itself the main point, for vast revenues may be squandered, and great things effected, by a very small outlay, in able hands; but if a society is free from debt, I judge that the management has been careful and prudent; if the subscriptions are many in number, and such as may reasonably be supposed to come from the class whom it is intended to benefit, then there is proof that the public are supporting the scheme, and that it is not merely the hobby of a few benevolent persons; if year by year the returns show an increase, then, even if small on the whole, there is evidence that the society is winning its way into general confidence and favour.

Now, in all these respects, I am happy to say, the position of the Liverpool Institute is far more satisfactory than that of such associations in general. In fact, it is thoroughly sound. You have an income falling little short of £6,800, which, according to the reports, is a slight increase on last year, an increase of £300 on the year before, and of nearly £1,000 on the year preceding that. You have no debt. For a time there was one—from 1848 to 1854—but it never exceeded £5,000, less than one year's present income; an effort was made, £3,000 was subscribed by a few friends, the rest has been gradually paid off out of income, and there is at present a considerable clear surplus over expenditure. You have no funds invested, but large sums were subscribed for the building and furnishing of this house; and when I look round me, and when I remember how greatly a little more or less comfort



affects the attendance of students, I don't doubt but that the managers were right in preferring a good house to a reserve fund in hand.

Nor is it only your finance that is on a sound footing. Your members and students, taking all together, are upwards of 2,500. The High School numbers 137 pupils, being a rapid increase from very recent dates. The Commercial School has 608, being an increase since 1857 of 144, or nearly 25 per cent. The Girls' School is limited to 300 (I suppose for want of space) and has for some time been full.

So much for numbers. Now as to distinctions gained. In the last of the Oxford local examinations (I know no better test) 14 candidates were sent from this Institute: 13 passed, only one failed. Taking the country throughout, the proportion of passed candidates at these examinations was rather more than half the number entered. In other terms, the proportion of failures elsewhere was between 40 and 50 per cent.; in the Liverpool Institute it was something less than 7 per cent. But that is not all, for those who pass are divided into two classes. The proportion of those who took first-class honours throughout England was 8 per cent.; the proportion at the Liverpool Institute was 31 per cent. And this is the more to the credit both of teachers and taught, because the average age of candidates here is considerably less than in most of the schools which send up pupils for examination. Life in a town like this is busy; few can afford to stay after the age at which they are qualified to enter merchants' offices, or otherwise begin their industrial career; and thus not only has the Institute a marked superiority over the average of middle-class places of teaching, but that superiority is obtained by lads who, in general, are sent up to compete with older rivals.

Having said so much as to your present state, perhaps it may be as well that I should go back a little, and remind some of you, and inform others, of the past history of this Institute; and I do so the more readily because it differs, in many respects, from other associations bearing the same, or a similar name. It is, in fact, not one, but many. It is an aggregate of various

bodies, mostly under one roof, all under one general management, but separately worked, and separately paid for by those who use them. The beginning was made in 1825. The name was, at the first, "The Mechanics' School of Arts," then "The Liverpool Mechanics' Institution." The plan was identical with that adopted in London, Glasgow, Manchester, and elsewhere. There were lectures on science, evening classes on scientific subjects, an experimental workshop, and a library. The object was twofold — general culture, and special instruction to skilled workmen in the principles of their business, by which it was thought that their practical skill would be increased.

I am bound to say that this scheme was found, on trial, defective. Experience here, as everywhere else, was wanting. Working men came, but they had no elementary knowledge — the lectures, probably from no fault of the lecturers, went over their heads; and it was clear that some change must be made. The promoters were not disheartened. They changed their tactics. They made their evening classes elementary. They relied less on lecturing. They established a good day school for the sons of mechanics, and in so doing they could not help observing that the same want which was felt in that class existed quite as much in a higher class also. Accordingly, the proposed school was divided into two. There was a lower school, as originally projected, for good and cheap teaching; and side by side with it there was established another, intended chiefly for the middle class, in which, while classical teaching was not excluded, greater attention was paid to science than was then the case in any similar school elsewhere.

From that double project various advantages were expected. It was thought that the High School would attract masters of superior attainments, and that their influence would extend to the Lower School as well; it was thought further that the profits derived from those who could afford to pay, would lighten the cost of other departments of the Institute; it was esteemed, and in my judgment rightly, a benefit, that a place of teaching should exist where boys of all denominations might be brought up together; and the actual teaching proposed to be given



was undoubtedly, at that time, superior to any which could be obtained, at the same cost, in this or any neighbouring town.

The two schools were opened in 1837-38. The High School, especially, achieved a rapid and remarkable success. It not only prospered, but it created a spirit of emulation; its teachers were in request; the system pursued in it was copied far and wide. One result, which to the promoters was for a time inconvenient, but which on public grounds I don't think we can regret, was the establishment of the Collegiate Institution, which soon became, and is to this day, a worthy and not unfriendly rival.

I may pass more rapidly over the history of the next few years. It was early and wisely determined that the Institute should be self-supporting; that it should not require to send round an annual begging-box; but that those taught in it should be enabled to feel that they were paying for what they received. The principle was good, the practice difficult. For a while some embarrassment followed. Between 1848 and 1854 the outlay exceeded the income. But in six years the desired result was obtained; the accumulated debt, as I stated before, was paid off by a subscription, and the managers effected that which, at the present time, almost every European government finds impossible, the equalisation of expenditure and income. About that time the name of the Institute was changed—a change which ought to have been made long ago. The Institute was, from the first, quite as much used by the middle classes as by those below them in social rank; and the title, inappropriate in fact, operated to the disadvantage of the school. But, in England, even reformers are conservative, and it was not till long after the question had been first raised that the distinctive class epithet was abandoned.

In the case of the lower school, also, I ought to say that an alteration has taken place. The teaching has become of a higher sort; the class who attend it is different. In that I see no possible harm. It proves, merely, that the people to whom the school was originally offered did not want it, and that others did. In fact, as at first constituted, it was meant in a

great measure to supply the place which is now filled by the ordinary parochial schools, under the Education Department. It matters little who does the work, so that it gets done ; and there can be no question that it is now done, on the whole, in an efficient and satisfactory manner.

I might add details as to other branches of the Institute — the teaching which is given to 300 female pupils — the School of Art, which numbers 200 students — and that more recent addition which is somewhat ambitiously, but with an ambition which I hope the result will justify, entitled Queen's College, in connection with the University of London. But I have already dwelt too long on these details, and I will only add that Liverpool has, what is, I believe, the unique distinction of having, two Schools of Art in connection with the Science and Art Department of Government. One forms part of this Institution, the other of the Collegiate. Both have prospered, and the improvement in yours may be tested by this fact, that instead of 186 awards of various kinds made last year to your students, there have been, this year, 320.

I will say one word on the subject of these Schools of Art. Considering the importance of art for manufacturing purposes ; considering, also, the almost entire neglect of it, in England, until within the present generation, I am not disposed to find fault with the amount of public aid which is granted to it, regarding that aid as a temporary measure. But it is a branch of national expenditure which, though small, I watch with considerable jealousy, because I think the safest general rule is, that State aid should be given for educational purposes, only in case of necessity — only where it is clear that, without such aid, that primary instruction which lies at the bottom of all civilisation, cannot be obtained ; and also because there are other claims to public aid, which might be put forward quite as strongly and plausibly as that in favour of art. We have great hospitals, which are schools of medicine and surgery ; we have agricultural colleges, where practical scientific farming is taught ; and these neither receive, nor require, national assistance. So, again, our engineers, who certainly hold their own against the



competition of Europe, are trained in private workshops. Yet it would be impossible to argue that the healing of diseases, the culture of the soil, or the executing of our great public works, were not objects quite as important as the diffusion of a pure taste in art. I regard, therefore, the assistance given to these Schools of Art, as in its nature temporary; and it is no ill wish to yours, or to the Institute of which it forms a component part, to hope that the time may come when none shall be needed, except what is supplied by private liberality, and by the growing demand for such instruction.

I believe these are the principal facts which it is expedient to mention by way of introduction to the business of the evening.

You will not expect me to say much as to the value and usefulness of institutions of this character, which is a subject often dwelt upon—one which it has been my fortune very frequently to have to discuss; but to try and prove that an Institute was of use in a town where it reckons 2500 members, would be like entering into an elaborate argument to demonstrate that a man was alive while he was standing in the flesh before you. Lancashire men are much too sagacious to give their money, and, what they value perhaps more, their time, for an object in which they feel no interest.

Experience will show who has been right, who wrong; meantime let me say one last word, not on behalf of Liverpool, but of those many educational attempts which, in other places, have been less successful. I would say to the promoters of such enterprises—Don't be disheartened because you have not done all you wished. Of many seeds sown, few come to maturity; of human lives themselves, guarded and fenced as they are by all our knowledge and care, not half attain what we popularly speak of as their natural and ordinary duration. We can hardly expect our projects to fare better than ourselves. Partial success, partial failure, is the law of all human exertion; the exceptions are so rare that they may be counted on one's fingers. It is something, if no more be accomplished, to have at least borne witness to a special duty to be discharged, and a want to be supplied.

Meantime, I hope that there are few among us who do not value even the humblest, and most unskilful, effort to extend human knowledge, and augment human happiness, more highly than the acutest criticism which ever had for its object to induce men to leave such matters alone, and to acquiesce in the existence of ignorance, of folly, and of sloth. I believe that such acquiescence is as surely a sign of decadence in the society where it appears, as lethargy, and aversion to whatever implies effort, are symptoms of disease in the human frame. From that disease we, in this age and country, are free; and if, in the warmth of feeling, and in the conflict of opinion, some follies are uttered, some exaggerated hopes expressed, some facts of our social condition ignored, with a wilful blindness, at least let us rejoice that these are the faults of feeling hearts and energetic natures — better, even in their error and excess, than the self-conceited, self-satisfied, egotistic, contentment with men and things as they are, the want of interest in the present, the negation of hope for the future, which creeps over races that have lost their energy, and nations whose day of power has passed by. (Loud applause.)

Mr. Cariss, the Secretary, read the names of the successful candidates,\* and his Lordship delivered the prizes to such as were called upon to receive them.†

The President, Mr. J. T. Danson, then addressed the Meeting as follows:—

You have heard Lord Stanley; and I am sure you share with

\* For a list, see Appendix B of Annual Report of the Directors, 1862.

† The School of Art prizes being very numerous, and the proceedings likely to last to an untimely hour, if all were distributed at the meeting, the Committee had determined, upon the experience of former occasions, that, only the principal prizemen of the School of Art should be called upon to receive their rewards on the platform: and that the names of the rest should be read to the meeting. On learning this arrangement, his lordship, with great kindness, expressed a wish to see all the successful candidates, that he might himself deliver to each one his prize. The audience showed their appreciation of this truly gracious act, by at once responding to the announcement with a most hearty demonstration of the pleasure it gave them.



me a deep feeling of gratification at what he has said. Let us, while the impression is fresh, remember its peculiar value.

The point of view whence a Minister of State regards education is, from the high position in which he is placed by the country, far more lofty and general, and therefore, in some respects, probably more accurate, than it is given to many of us to attain to. It is that of one who is charged with national rather than with local or with individual interests; and its results are worthy of our attention, not only for their intrinsic value, nor only for the respect with which we regard the speaker, but also for the rarity of the occasions on which we can hope to receive such guidance in the living voice.

I trust I shall shortly share with you the gratification of hearing our Head Master. His point of view is different; to him, as personal intercourse has enabled me to learn, Education is a noble science, and Teaching, an art as dignified and useful as any yet practised among men.

But it seems to me that there is a third point of view whence the business we do in this building may be regarded, and one quite as well worthy of our regard as either of the other two: I mean that in which the *parent* regards education. And being now called upon to address you, as your President, and permitted to occupy some portion of your time between speakers who have each so much more powerful a claim upon your attention, I will ask you, speaking as a parent, to consider with me how this work of education is now carried on, and whether we, and the teachers, acting together, might not do something to improve it; particularly in one respect.

Now what is it that we send our children to school for? Those among us who have given most thought to the subject will, I have no doubt, agree with me, that our object is to fit them for playing their part in life as honourably, as happily, and as successfully as may be. And when we further consider what it is that will enable them to do this, we think of many things,—of honesty, industry, and frugality. But these are rather home virtues. Then we think of knowledge, of ability, and of opportunities for their exercise. But if asked what is most important,

what is most indispensable, what it is that is better than all the rest of these qualifications, and is very likely to lead to success, even with a very moderate allowance of any of them, we answer at once—RIGHT CONDUCT.

All of us, who have seen anything of the world, know that knowledge, even when allied with great mental capacity, affords, in itself, no absolute security for that success in life which we all desire for our children. A man may be a good scholar, and a master of many sciences, and may even dazzle the world by a display of transcendent ability, and yet be found practically incapable of securing his own happiness, or of contributing to that of others. And whenever we see such instances of failure, we see what it is to fail in *conduct*.

It has, of late years, been well suggested that our school teaching, and still more our home teaching, would be greatly improved by instruction respecting common things. And the most important of these common things, I conceive, is *common sense*.

It is but a year or two ago, that one of the most eminent of our statesmen, referring to his experience as a Chairman of Quarter Sessions, had occasion to remark upon the very limited degree of intelligence displayed by prosecutors, witnesses, policemen, and others, whose aid he had to receive in the administration of justice. Each man knew his own craft, indeed; and could make a coat, or mend a cart, or plough a furrow; but, if called upon to exercise his reasoning powers upon any other subject, he displayed himself only as one of those least agreeable of objects to an intelligent man—at once painful and perplexing—a being gifted with reasoning powers, but no more able to use them than a man who has never learned to write can so use the muscles of his hand. With such men, good conduct, in many of the affairs of life, can hardly be deemed matter of choice. They go by the example of neighbours, and, meaning well, they usually avoid transgressing the law; but if submitted to strong or to repeated temptation, they almost invariably yield to it.

Look, for instance, at the late Birkenhead riots. I will say nothing of any matter in dispute. To my present purpose it



matters not which of the opinions in conflict was the right one : whether either, or neither, or even both. But I say, and I am sure you will agree with me, that had the men who appealed to violence in support of their opinions reasoned correctly upon the consequences of their own acts, they must have perceived that these acts were such as to obstruct, and not to promote, their avowed purpose. There are, I have no doubt, a great many respectable people in this country who do not trouble themselves to weigh the relative merits of Garibaldi and the Pope ; but there are few, indeed I trust I may say none, who do not perceive that a mob, armed with brick-bats and bludgeons, getting the upper hand in a town, is an evil absolutely intolerable. And if there be any way more sure than another to make a particular opinion hateful to most people, it is to display it as the opinion of such a mob.

Look, on the other hand, at the quietness of the towns in Lancashire, where the American War has stopped our cotton manufacture. Deep distress, in hundreds of thousands of dwellings, is borne in silence, if not with patience ; and I believe it is so because, as it happens, the sufferers have been made aware, not only that those in authority, and the wealthy, have no part whatever in causing, and have no power to remedy the evil, but that any civil commotion must inevitably reduce in amount, and remove further from them, the funds out of which alone they can be relieved ; to say nothing of the probability that any such commotion might tend strongly to prevent a revival of the manufacture in the locality in which it might occur.

These are instances of national import ; but our own experience supplies many others, of persons achieving great success, or going down to ruin, simply because they could, or could not, reason accurately upon the affairs of life.

Hence it is that I would have children taught, early and constantly, to reason upon what they are about. It is not enough to tell a boy that, in order to be a successful man, he must be industrious, skilful, and honest. He should be enabled, by the use of his own faculties, to *prove*, to the satisfaction of his own

mind, that it is so. The precept should pass into a principle ; so that any deviation towards wrong-doing may be checked, not by good advice received long ago, and perhaps more than half forgotten, but by a self-formed and ever present conviction. No boy, who has mastered the first principles of mechanics, has any doubt about the best way of applying a lever. Let him only be taught to reason accurately about truth, and I do not say he will never tell a lie, but he will cease to hope for any permanent advantage by doing so. Let him once see clearly what fraud is, and he will soon find out that it is very nearly related to folly ; that the two are invariably mixed together ; and that neither can, in the long run, be successful. By similar trains of reasoning, young people may readily be taught to perceive the meaning and the value of all those arrangements of life under which, if at all, their success must be achieved, and their happiness enjoyed. And when a boy goes to his work convinced not only that labour is necessary, but that, if he does his work well and honestly, he is as sure to succeed as a mechanist who rightly applies the mechanical powers ; it is hardly possible that he should fail. And an extension of the same method of reasoning supplies him with an unerring guide to right conduct in all the ordinary transactions of life.

Perhaps you may be disposed to doubt whether children can be taught to reason in this way. To remove any such doubt, I can fortunately adduce some very striking facts. Systematic instruction of this kind is now, and has for some years past, been given in several schools in and near London ; and the success which has attended it has even introduced it to King's College.

The first efforts in this direction were made by a gentleman who has himself been remarkably successful in the mercantile world, and who devotes much of his leisure, and no small part of his income, to teaching and inducing others to teach children to reason on the ordinary duties and affairs of life. And I am enabled to give you evidence of the value of his teaching which will render it needless for me to assure you that, in the opinion of very good judges, he succeeds in what he attempts. A few



years ago, when the four elder of the Royal children, the Princess Royal, the Prince of Wales, Prince Alfred, and the Princess Alice were yet growing up, the late Prince Consort was made acquainted with the labours of this gentleman. After satisfying himself of the correctness of what he had heard, he sought for them the benefit of this teaching. A course of conversational lectures was delivered to the royal children at Buckingham Palace; and their author afterwards cast the same matter into the form of a volume, the largest of many works he has produced on the same subject, and gave it the title of "Religion in Common Life." The subject is somewhat dry, and I cannot claim for Mr. Ellis that fascinating literary power which makes such topics light and agreeable reading. Enough to say that his teaching is appreciated where it is known, that it is extending, that its fruits have proved very good, and that it is now so systematised as to be capable of adoption in any school, and, indeed, in many households.

Many of you are aware that this is no new topic with me, and that last winter I delivered here a course of lectures on "The Common Truths of Political Economy," and afterwards undertook the instruction of a class in our evening schools expressly by way of testing here the soundness of a system I have had so much pleasure in witnessing the success of elsewhere. I trust I shall be able to renew this effort. In the meantime, let me ask you to consider the practical value of what I propose, as it bears upon what we all so much desire in our children — intelligent and right conduct through life. That such things as are taught them here will be taught well, we may feel confident; but the only real security for right conduct is the power to reason correctly upon the common affairs of life. This power needs development by exercise. This may be given both at home and at school; but it is best given at school, and confirmed at home. The two influences should assist each other. And for such difficulties as there may be in the way — and there are difficulties in every way that is worth travelling — none who know the yearning of a parent's heart, the tenderness and the strength of the feelings it engenders, and the ardour and the

brilliancy of the hopes it frames for its little objects, will doubt that, when the right means are made apparent, the motive to their adoption will be found abundantly powerful.

The President then proposed a vote of thanks to the Heads of the Schools and their Assistants.

Mr. P. G. Heyworth briefly seconded the motion.

The Rev. Joshua Jones, Head Master of the Boys Day Schools, and of the Evening School, on replying to the vote of thanks, on behalf of himself and his colleagues, gave further details of the high position the Schools had taken in the Oxford Examinations, and then spoke as follows:—

It may be thought quite superfluous to say one word about the advantages of Evening Schools; but I shall do so, because they are not, perhaps, as keenly realised by young men as they ought to be.

The necessities of parents, and the demands of business for youthful labour, cause boys to be taken from school at much too early an age; consequently their education is prematurely cut short, and the evening school completes what is thus left imperfect. A second advantage is that they keep a hold on boys and young men, placing them within the circle of elevating and refining influences, and thus exercising a counteracting attraction to scenes and entertainments of a base and demoralising nature. Another advantage is, that they have a tendency to raise the working classes nearer to the intellectual level of those above them in the social scale.

Now I take it to be one of the greatest evils that can happen to a State, that there should exist a great intellectual gulf between the great mass of its population on the one hand, and its upper and middle classes on the other. And this evil is much aggravated in a nation where considerable political power is lodged in the hands of the working classes, as it will probably, sooner or later, be in this country, whether we may wish it or not, whether we may think it desirable or not—for that is no question for me to express an opinion upon. It becomes, then, a matter of vital importance for us to educate our population



for the due exercise of political power ; because, if we do not, we may expect to see the floodgates of ignorance and licentiousness opened, the structure of our political and social being broken up, and the educated class swamped by the overwhelming tide of a vicious and illiterate mob. Here, then, you will see the beneficial influence of evening schools ; they win from the side of ignorance to the side of intelligence, our working population, and fit them for the exercise of that power in the State, which they now have in a measure, and which they will probably have in a much larger measure hereafter.

And speaking at this time, I cannot but observe that I see a practical illustration of the advantage of education generally, and particularly of evening school education, in the noble spectacle which our suffering population in the manufacturing districts is at this moment affording us. When I see the patience and forbearance with which our operatives are bearing an untold amount of suffering and of need, and when I consider how very different would have been their conduct under the same circumstances a few years ago, — a conduct of which we may form some conception from a remark of the great and the good Dr. Arnold : “ Has the world ever seen a population so dangerous to the society in which it existed, as the manufacturing population of Great Britain ? ” — and when I consider how very different would be the conduct of the working population, similarly situated, in any other country even now, I cannot but discern in this, first and foremost, the advancing influence of Christian principles amongst us, and then, secondly, the beneficial result of the education which has been, of late years, afforded to our people in National Schools, and in Evening Classes like those which assemble within the walls of this Institution.

So much for the advantages of Evening Schools. And now I will address myself more to the students of our Evening Schools. The first thing I have to say to you is this, that it is not enough to acquire mere mechanical knowledge ; for example, it is not enough to be merely able to read and write and cypher ; it has been well said, “ a man may be able to read and write,

and yet be an uneducated man ;" a man is very little the better for being able to perform these operations mechanically ; but the thing is to do all this intelligently, and then he rises higher in the scale of being. So when you are reading, try to understand what you read ; when you are cyphering, do not be content with a mere mechanical manipulation of the figures, but endeavour to obtain an intelligent comprehension of the processes of reasoning by which the results are arrived at. For remember that Reading, Writing, and Arithmetic, and indeed every other branch of human knowledge, are not ends in themselves, but only means to ends ; means for introducing into the being and life of man higher principles, nobler aims, and better habits,— means for awakening intelligence, and elevating the moral nature,— means for imparting a keener perception of the duties of life, for rendering a man's home more happy, and for making him, both in himself and in his dealings with others, better, more noble, and more true.

And this leads me to say a few words to evening school teachers, as to the way in which they should endeavour to impart knowledge. For an evening school teacher to communicate a mass of facts is of very little avail, unless he do it in such a way as to arouse intelligence, and awaken sympathy. His teaching, then, should not be confined to the mere communication of hard and uninteresting facts ; they are but as it were the bare bones of the skeleton form, which should be clothed with the flesh and blood of living truths, that is, truths which bear upon the daily life and prospects of his pupils. For we must all recollect that, in the matter of learning, a man is not like a boy ; boys, for the most part, do not see, and do not care to see, the use of anything they learn, and work only under a kind of compulsion, and with a perpetual protest against the tyranny of those who are compelling them ; but a man will not, in a general way, attempt to acquire knowledge, unless he can see some practical utility resulting therefrom.

There is one point more upon which I wish to speak. In my first address from this platform, I urged the necessity of education being co-extensive with the whole nature of man, and



therefore that it should be Intellectual, Moral, and Physical. Of Physical Education I am not going to say anything : I think it quite unnecessary to do so ; for the Volunteer movement, in addition to other great advantages it has effected in our social state, has brought about also this beneficial result — it has given a great impulse to, and awakened amongst us a sense of the necessity of, Physical Education. Nor shall I say anything about Intellectual Education, or Moral Education, separately, but shall try to shew you the unity that subsists between them, and that the discipline of the heart should be an essential condition of the discipline of the intellect. Upon this point I am able to quote the testimony of the ancients. The great Roman, Cato, defines an orator to be “ a good man skilled in speaking ; ” upon which the Roman critic, Quintilian, observes, “ the quality which he placed first, and to which Nature herself gives the priority, goodness as a man, is the greater and the more important.” Another ancient writer, Strabo, observes, “ In order to be a good poet one must be a good man.” Now, if these heathen had such a clear perception of the necessity of moral rectitude as a condition of intellectual eminence, I do not see how we, standing on the grander vantage-ground of Christianity, with the clear light of the Gospel for our guide, can fail to be convinced, with a still deeper conviction, of the same great truth. And so I say that the good physician, or the good merchant, or the good artisan, is a good man skilled in medicine, or commerce, or handicraft, as the case may be ; and that to be a good physician, a good merchant, or a good artisan, one ought, first of all, to be a good man. And you will see that it must be so, because intellectual greatness depends in a measure upon clearness of intellectual insight ; and what depraves the moral nature, perverts the intellectual vision, and, so far, impairs its perception of truth. Some may be disposed to object, “ What can the heart have to do with the speculative reason ? Cannot a man, for instance, make a good mathematician whatever may be the condition of his moral faculty ? ” In a sense, perhaps, he can, but that same man would make a much better mathe-

matician if his heart were pure. Do not let me be misunderstood ; I do not say that a bad man cannot be intellectually great, but I say that there is a level of intellectual greatness beyond what he has attained, and which he might have attained, if he had been good as well as clever. But if it were not so, surely there is a greatness beyond that of the intellect—a greatness which rises from the whole nature, intellectual, moral, and spiritual, and for the cultivation of which the whole nature must co-operate ; the intellect must be clear and vigorous, the heart must be disciplined, and the spirit enlightened by a higher light, the light which comes down upon it from heaven. And so I will conclude, by reminding you young men, many of whom, perhaps, are aiming too exclusively at intellectual culture, of a maxim which ought to be written in letters of gold on the memory of every student, “THE PURE HEART MAKETH THE CLEAR HEAD.”

Mr. John Finnie, Head Master of the Government School of Art connected with the Institute, said that at that late hour, and after the eloquent speeches of the noble Chairman, and the gentlemen who had succeeded him, he would not occupy their time long, but would content himself with tendering thanks to his Lordship, on behalf of the students of the School of Art, for his desire to deliver all the prizes to them personally.\* He wished also to express his thanks to the gentlemen who had proposed and seconded the vote of thanks to himself, and his colleagues in the School of Art ; and to the meeting, for the kind manner in which they had passed the resolution.

Mr. Henry Arthur Bright next rose and said :—

Ladies and Gentlemen,—A very pleasant task has been given to me—that of proposing a vote of thanks to Lord Stanley, for the kindness he has shown in coming here to-night and distributing the prizes.

I remember that Macaulay, in one of his “Lays of Ancient Rome,” speaks of some noble Roman family, as “that good house that loved the people well ;” and I think that this praise

\* See foot-note †, ante, p. 10.



may well be given by the people of Liverpool to the family to which Lord Stanley belongs. It is to them that we owe our Derby Museum; it is to them that we owe that princely encouragement of the Volunteer movement, which we have not forgotten; and it is to them that we owe that Lord Stanley is here to-night, to take his stand with us on behalf of a liberal and undenominational Institution such as this. In this Institution we make no difference, no distinction, between man and man; here Catholic and Protestant, Churchman and Dissenter, meet together upon equal ground, and receive the best, the highest education that it is in the power of this Institution to afford them. But at the same time we are not ignoring religion in its highest and best sense—we are not afraid of it in the way that they are afraid of it in the Girard College of Philadelphia, where they have a special rule that no clergyman of any denomination is to be allowed to enter into the building. And here—following the example of that excellent gentleman, President Lincoln, who, I observe, always rouses the flagging attention of his audience by relating to them an anecdote—I will mention a curious circumstance that once occurred with regard to this Girard College. Upon one occasion a gentleman dressed rather like a clergyman happened to go there. I believe he was coming out of a dinner party, and he was supposed to be a clergyman. The person who came to the door said, “No, sir, it’s quite impossible; can’t allow you to go in, sir, our rules won’t admit of it;” whereupon this gentleman, being in a great rage, began to use most abominable language, upon which the porter said, “Oh, sir, I beg your pardon, I see you are not a clergyman, pray walk in.”

Now, ladies and gentlemen, we are not afraid of religion in that way; we are not afraid of the highest results of any religious teaching that may be brought to bear here; but we do insist that that religious teaching shall be unsectarian, and that everybody who comes to this Institution shall come upon an equal and a fair footing. Therefore, because the name of Stanley is connected with undenominational education in Ireland, it is to me, and I am sure it is to all of you, an

additional pleasure that Lord Stanley has taken his place amongst us to-night. I therefore propose a vote of most hearty thanks to him; and I only hope that this, the first, will not be by many times the last time that he will come among us, to aid this institution by taking part in its proceedings. (Applause.)

Mr. Alfred Holt said it gave him very great pleasure to second the motion proposed by Mr. Bright.

The President called upon the meeting to testify, by their manner of receiving the motion, what they thought of his Lordship's kindness.

When the enthusiastic and prolonged cheering which ensued had subsided, his Lordship rose and said—

Ladies and Gentlemen,—I am very much obliged to the President of the Institute, to Mr. Bright, and to the gentleman who seconded the motion, for the very kind manner in which they have proposed a vote of thanks to me; and I am not less indebted to you for the manner in which you have received it. But I cannot admit that you have any great reason to thank me for what I have done. I have made but a very small sacrifice of time, and in return for it I have passed a very agreeable evening. I have heard what is pleasant to hear, and I have seen what is pleasant to see. I have heard warm, hearty cheers—cheers such as come from warm hearts and from sound lungs. I have seen the lads who came up to this platform to receive their prizes; I have seen happy, healthy faces—and in the case of boys I go a good deal by their faces. I have seen faces that looked as if they belonged to lads who are not only good students and hard workers, but who are full of English honesty and English pluck, and who, whatever their occupation, would do their duty by their families and by their country. I read with great pleasure some time ago a speech from your Head Master, Mr. Jones, in which he said in substance this; that lads' muscles were to be cultivated as well as their brains, and that a playground was as important in its way as the school-room. Well, that is all true, and even a little trite in theory,



but, in practice, schoolmasters don't always remember it; but, from the faces that I have seen, and see, before me, I think that in the Liverpool Institute, that is remembered in practice as well as in theory.

Now, to those who have got prizes, and to those who have tried for them and have failed, and perhaps who have not tried for them at all, I would say equally this—Remember that school is only the beginning of what may be a long career. Many a lad who has been slow and idle in youth has made amendment in later life; and many a clever boy, presuming upon his early success, has thought, because he carried away a few prizes, that therefore he might do whatever he chose without hard work; and, starting upon that theory, he has failed in life, as he was sure to fail.

I suppose that the great majority of those who are educated here, in the popular phrase, carry their fortunes inside their hats, and they will have to remember this, that in no profession, and in no occupation, is any success, worth having, to be obtained without steady and continuous labour.

That may seem hard, but men who are real workers find that labour becomes to them a habit. They grow to like it; they can't do without it; and I believe that those are, on the whole, the best men.

I have seen some of all sorts. I have seen many men who, so far as their worldly prospects were concerned, had no need to work, and did not work accordingly; and I have known others who, though in the same position, did nevertheless exert themselves, from a sense of duty: and I can say that I never knew any man, whatever his worldly fortunes might be, or however accomplished he might be, who lived solely for his own indulgence, and for his own pleasure, who was not, upon the whole, an unhappy man. Now, recollect that, if you forget all the rest.

And now, ladies and gentlemen, thanking you once more for the kindness of this reception, it only remains for me to bid you good night. (Loud applause.)

